

THE
S A F E T Y
O F
J E R U S A L E M.
E X P R E S T

In a SERMON to the Right Honourable
the Lord Mayor, with the Aldermen,
and Common-Councill of
L O N D O N.

In the Parish-Church of *Laurence Jury*. On Tuesday the
XXIV. of *March*, MDCLVI. Being, the day of
Their Solemne THANKS-GIVING,
For the Health and Safety of the City, In
its Preservation from *Pestilence, Fire,*
and other *Calamities*.

By THOMAS HORTON, D. D.

ESAY. 68. 18. *Thou shalt call thy Walls SALVA-
TION, and thy Gates PRAISE.*

REVEL. 21. 26. *They shall bring the GLORY and
HONOUR of the Nation into it.*

L O N D O N :

Printed for John Clarke at *Mercers-Chappel* in *Cheap-
side*, neere the great Conduit,

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TO THE
RIGHT HONOURABLE

Sir ROBERT TICHBOURN, Knight
Lord Mayor, with the Right Worshipfull the
Aldermen, And the rest of the Common-Coun-
cill of the Famous City of
L O N D O N.

RIGHT HONOURABLE, &c.



WAS in good hope when this
Sermon was once preached, that I
had no further worke about it, ex-
cept it were onely to worke it upon
my owne heart, and to pray for a
Blessing upon it, in the hearts of those that
heard it. Whereas now since some weeke after,
I received an Order from your Court, for the
commending it to publique view; But it took
me at such a time, when I was very little at
leasure for it; From whence it is now come forth
both too soone and too late. Too soone in regard
of it selfe, which deserves not this Publication,

The Epistle Dedicatory.

Too late in regard of the Occasion, which is now so long time past as that I feare it is almost forgotten in the minds of many men, although it be such as hath cause to be alwayes remembred.

I doe so much the willinglyer close with the impartment of this Discourse, as it may serve to revive the memory of that mercy, which is the subiect of it ; and may conferre something to the renewall of our Thankfulnesse for it. The more and greater Blessings we doe professe to have received from God, the more and greater doe we consequently declare our Ingagements to be to Him which are to run out in answerable Fruitfulnesse and Activity for Him. That this may be the Generall Improvement of the mercy, which is here proclaim'd, is the hearty wish and Prayer of

Your Honour's most humble Servant
for the Truth's sake,

THOMAS HORTON.



THE SAFETY OF JERUSALEM.

ESAY. XXXVII. VER. XXXV.

*For I will defend this City to save it for mine
owne sake, and for my servant Davids
sake.*



T is the great care, and
tenderneſſe of God to-
wards his Church and
people, not only to keep
them from *Evill*, but like-
wiſe from the *Feare* of e-
vill, which ſometimes is a
great deale more then the
Evill it ſelfe; The former,
to provide for their *ſafe-*
ty; the latter to provide for their *ſecurity*, and tran-
quillity of mind. Look, as on the one ſide the *Ene-*
my, he does not only *perſecute*, but *threaten*, nor he
does not only *project* and deſigne miſchief, but often
Braggs

The Safety of Jerusalem.

The Cohe-
rence.

braggs, and *boasts* of it aforehand thereby to daunt the courage and to allay the Spirits of the people of God: So on the other side God himselfe, he does not only *protect*, but *comfort*, nor he does not only *purpose* and intend preservation, but gives some hints and *predictions* of it, that so thereby he may the better strengthen and incourage his peoples hearts. This we may observe him to doe in the drift of this present Scripture, which we have now in hand. *Sennacherib* the King of *Assyria* had in the foregoing chapter, and this sent his servant *Rebshakeh* with an insolent and reviling message to *Hzekiah*, and the rest of *Judah* threatening them what great matters he would doe against them, and their City; This *Hzekiah* and his people were very much affrighted, at, and affected with, and accordingly spread their case and condition before the Lord. Now the Lord hereupon undertakes the satisfying, and comforting of them; tells them what ever threats their enemy might make against them, he should not once come neer unto them, nor enter amongst them, and in the Verse which I have now read unto you gives an account and reason of it whence it should be so, not from any change in the enemy, as if his mind were bettered towards them, but rather from Gods own constancy of affection to them, and care for them, *For I will defend this City to save it for mine own sake* &c. This is the *Coherence* of the words.

The Text (as you see) points at the safety and preservation of a City, the City of *Jerusalem*; and so very well suites with the occasion of our coming together at this time, which is the safety and preservation of our *own*, the City of *LONDON*: And though not every way just in the same Circumstances.

stances of deliverance, yet perhaps (if we consider all) not altogether different from them, and besides with some what more, joyned, and super-added unto them, not onely from the sword of the *Enemy*, but also from the sword of the *Angell*, nor onely from the combustions of *warr*, but from the fires of *Peace*.

In the Text it selfe there are two generall parts observable, First, the *Mercy signified*, And Secondly, the *Ground*, or Motive for the bestowing of it: The *Mercy signified*, that we have in these words; *For I will defend this City to save it.* The ground or Motive of it, in these; *For my owne sake, and for my servant Davids sake.*

The Division.

We begin with the first generall, viz. The mercy signified, wherein two Particulars more. First, The *Specification*. And secondly, The *Amplification*. The *Specification*, or mercy it selfe, which is expressed, *I will defend this City.* The *Amplification* or extent of the mercy, *To save it.*

The first General.

First, To speak of the former, viz. The *Specification* of the mercy, or the mercy it selfe, which is here signified; it is Divine protection, and defence, *I will defend this City*, 1? Who is that? Namely, God himselfe, who here sends this message by his Prophet, it is he that takes this businesse of defence and protection upon him, one who was able enough to doe it, and to goe through with it. And *this City* which was that? Namely, *Jerusalem*, the City of God, where his name and worship was celebrated; That's the City which is here promised the benefit of Gods defence and preservation of it; so that there are two things here now considerable. The *Defended*, and the *Defendant*, The *Defended*, that's this City; The *Defendant* that's the *God of Israell*, Himselfe.

The Specification of the mercy.

The Defended.

For the First, The place defended, it was *Jerusalem*, the City of God; This was that which was the object of this defence, and which this protection extended unto, which accordingly shewes unto us the state and condition of the Church in all succeeding ages and generations; This promise it is not to be limited or restrained to this present time, or occasion whereupon it was made, but in the force and efficacy of it, does reach to all periods of time throughout the World, *And is written even for our consolation, upon whom the ends of the world are come, that we through patience and comfort of the Scriptures might have hope: Rom. 15. 4. and 2 Cor. 10, 11.* The point before us is this; That the Church and people of God, they are under a speciall safeguard and protection, for the security and defence of them. This City, though it be a word of mixture, and so does seeme to take in all with it, who were occasionally involved in the mercy, yet it does principally, and more particularly referr to the Church and true Believers, who were the better part of it. The Church it is not without a fence, it is a Garden enclosed; and those places wherein it resides, they doe partake of speciall custody, and preservation, in reference to it. This City it shall be defended; Thus *Zechar. 2. 4, 5. Jerusalem shall be inhabited as Townes without walls, for the multitude of men and cattell therein, For I (saith the Lord) will be unto her a wall of fire round about, and will be the glory in the midst of her.* So *Zechar. 12. 8. In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the Angell of the Lord before him.* So *Isa. 31. 5. As birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver*

deliver it, and passing over he will preserve it, As Birds flying, that is with great deale of tendernesse. Birds we know, they are very carefull of their young ones for the preserving of them; Even so will God be of his people. As an Eagle stirs up her nest, flutters over her young, spreads abroad her wings, bears them on her wings, &c. Deut. 32. 11. And so Matth. 23. 37. O Jerusalem, Jerusalem, How often would I have gathered thee together, as an hen gathereth her chickens under her wings! That is, with very much affection of and regard unto thee, He that toucheth you, toucheth the apple of mine eye Zechar. 2. 8, 9. Or againe; as Birds flying, that is with a great deale of swiftnesse, and speed for the accomplishment of it, In Psal. 125. 2. It is said, that as The mountaines are round about Jerusalem, so is the Lord round about his people, from henceforth even for ever. The Mountaines round about Jerusalem, they are for the Defence and security of it, even so is the Lord himselfe unto it, and a great deale more; For the Mountaines shall depart, and the hills shall be removed, but my kindnesse shall not depart from thee, &c. saith the Lord, that hath mercy on thee, Isa. 54. 10.

This serves to discover to us the happinesse and priviledge of Gods people, and their advantage above other men. Happy art thou O Israel, who is like unto thee, O people saved by the Lord, who is the shield of thine help, and who is the sword of thine excellency! Deut. 33. 29. As for other people in the world, there's no great care taken of them, for the defence and protection of them. Oh but the Church, that's sure to be defended, what ever becomes of Babylon, God will be sure to look after Zion, and what ever becomes of Lachish, God will be sure to defend Jerusalem, and to provide for the safety of it. Indeed, o-
ther

Use.

ther places and persons may occasionally, and accidentally partake of the protection of the Church; wicked, and ungodly men, who are intermixt with the people of God, they doe partake of defence *with* them, and defence *from* them, as cursed *Cham* from his abode in the *Arke*, but it is not they, which are so much aimed at, or intended in this preservation; no, but Gods people themselves, and the City, by which his Name is call'd on. He will defend *this City* especially; and this he will not be failing to it, in the defending of it, whiles He sayes He *will* doe it, He hereby signifies his *Purpose* about it. It is not onely a word of *Intimation*, but also of *Resolution*, and that peremptory which cannot be frustrated, or disappointed.

An Objection
Answered.

If against this shall now be objected, that experience oftentimes proves the contrary; so that notwithstanding this promise here made, and this point maintained by us, there is not alwayes this defence vouchsafed, but that the people of God are, for all that, involved in sundry, and frequent evils; To this we answer, that still the promise of God stands sure, *I will defend this City*: Because as all other conditionall promises besides, it holds good for the *most part*, and so farr forth as may best consist, both with the Honour and *Glory* of God, and the greatest welfare of his people, This is a most certaine Truth; That God will be no way wanting to his Servants in the reasonable defence of them. *The Lord God is a Sun and shield*; *The Lord will give Grace and Glory, no Good thing will be withhold from them that walke uprightly.*

Psal. 84. 12.

Use

This is matter of very great comfort, and encouragement to them, which may make them to goe on with chearfulness, and resolution in his service;

Fear

Fear and apprehension of danger, it is a grand obstruction to performances. Where men cannot think themselves safe, they cannot there so quietly act, or undertake what belongs unto them; But, now this is the happinesse of Gods people, that they shall be kept and preserved from danger: whiles they walk in his wayes, they are sure to have his *Protection*; Not only *Cities*, and Publique places in Generall, but particular *Persons*; especially as their work is larger, and of more Generall concernment. *Publique Persons* they being themselves of Publique interest, and the Good and welfare of the Publique being in some manner wrapt up in them, they doe therefore accordingly partake of the Benefit, and comfort of those promises, which are made to Publique Relations, whether in Church or Common wealth. *Magistrates*, in the discharge of *their* places, and *Ministers*, in the discharge of *theirs*; The Defence of the City, it is the Defence also of *them* who are in a speciall, and more then ordinary consideration comprehended in it. And thus ye shall find it to be set even by the Scripture it selfe in those Incouragements, which are therein given unto them. Thus in Gods expression to *Joshua*, *Josh. 1. 5.* *There shall not any man be able to stand before thee all the dayes of thy life; As I was with Moses, so will I be with thee, I will not leave thee nor forsake thee.* And thus in Gods expression to *Paul*. *Acts 18. 9, 10.* *Be not affraid, but speake, and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee; For I have much people in this City.* I have much people in this City; what was this to *Pauls* protection? Yes very much; not only by taking it of those, which were Gods people already, and so likely to take his part against those

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those, which would set themselves against him : but especially understanding it of those, which were Gods people in *decree*, to be converted, and wrought upon by *Paul* in his Ministry, which could not consist with the taking away of the *Apostles* life before that work was done by him. This is the great advantage of those, which are the servants of God ; that their *Employment* is their *security* ; and the more *businesse* they have to doe for him, the more *defence* they shall receive from him. And this for the *Defended*, *This City*, in the full acception, and consideration of it.

The Defen-
dant.

Now as for the *Defendant*, that is here exprest to be *God* himselfe. It hath been *intimated*, and implied *hitherto* in that which we have spoken all this while of the Defence, and Protection it self. But we may here now take a more *particular* view and notice of it. It is not said only : *This City shall be defended* ; which had been enough, as to the safety of the place ; but *I will defend this City*, as pointing out the Principall Author, and Actor in the defence of it, *It is God*, and he alone that is ; to any purpose, the Defender of the City, *I the Lord doe keep it. I will water it every moment, least any hurt it, I will keep it night and day*, as he speaks concerning his *Vineyard*, Isa. 27. 3. It is true indeed, God does commonly make use of *others* to this purpose both *Angells* and *men*, which are Creatures. *Magistrates* they are in their places, and *ex officio* the *Defenders* of the City, and therefore called in Scripture the *Shields* of the *Earth*, Psal. 47. 9. Because as a *Shield* does defend the Person that bears it, and by taking the blow it self does ward it off from him that uses it, even so also *Governours* in the execution of their places, are Per-
sons

מגני ארץ

sons of great security to the People that partake of them. So also Counsellours and men of advice, they are in like manner men of Protection. *Wisdom*, (sayes Solomon) is a Defence and, money is a Defence; but the Excellency of knowledge is that wisdom giveth life to them that have it; which money without wisdom cannot doe, though wisdom can sometimes without that: The poore wise man by his wisdom delivered the City. Eccles. 9. 15. And in the multitude of Counsellours is safety. Prov. 11. 14. and Prov. 24. 6. Watchmen, and inferiour officers, they have a share also in this defence; But yet these and all others with them, they fetch their strength and assistance from God, Except the LORD build the house, they labour in vaine that build it, except the LORD keep the City, the watchman watcheth but in vaine. It is God must help the Builders; and it is God must keep the Keepers, and it is God must watch the Watchers: If we desire to have an House, it is he that must raise it; and if we desire to keep an House, it is He that must watch it: It can neither goe up without him, nor yet stand without him, neither an House, nor whole City it selfe. We finde as I said in the Psalmes before alledged, that Magistrates are call'd the shields of the Earth, but yet in the same place these shields are said to belong to God. They belong to God to make them, and they belong to God to keep them, and they belong to God to use them, and to manage them, and to defend with them. A shield in a weak hand, is to little purpose but is easily struck out and remooved, yea, but therefore doe these hold upon God, without which they are all in vaine.

Eccles 7. 12.

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And as all defence is in vain without God, so none is in vaine with him; whensoever he undertakes it,
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there is *safety* and security enough even from his undertaking. This is also hinted to us in the *scope*, and drift of the Text, where this *I* is to be taken not onely *simply* but *emphatically*. The Lord here for the comfort of his people, who were now insulted over by their enemies, and apt to be daunted by them lets *Himselfe* in a way of *opposition* to all contrary attempts, as a sufficient *bulwark* against them. What's *Sennacherib* to me? And what's *Rabshakeh* to me? Or what's all *Affyria* to me? as long as I have taken upon me this *City* for the defence and protection of it, what evil can now happen unto it? or what *Enemy* in the assauking of it, can prevaile against it? If God be for it, who can be against it? Or if he be to what purpose?

This is further observable from the *Causall*, FOR in the beginning of the verse which joynes this, and the foregoing together; It was said there, that *Assur* should not come into this *City* nor shoot an arrow there nor come before it, &c. Now it might be demanded, what might be the ground of so much confidence in the consideration of so much danger? This is here answer'd in the Text. For I will defend this *City*, &c. It is no matter what may be the *Danger*, so long as God is the *Defender*, and undertaker, for deliverance from it, which holds as in case of *Enemies*, so also of all other evils besides, whether sicknesses, or famins, or desolations, or what ever we can name; Forasmuch as the Lord hath all these in his own hand, and they are at his disposing therefore may the people of God in an holy manner triumph over them, and assure themselves so far forth as is fitting of preservation from them. This is that which the *Psalmist* bottoms on, and teaches us to bottom on to.

Psal.

Psal. 115. 9. O Israel trust in the Lord, he is their help and their shield : O house of Aaron trust in the Lord, he is their help and their shield. Te that feare the Lord trust in the Lord, he is their help, and their shield. It is thrice repeated, for the better carrying of our minds thereunto. And thus much of the mercy signified, as considerable in the specification, or simple Proposition of it: For I will defend this City.

The second is in the *Amplification* or Extent, in these words; *To save it.* This is added to the former by way of further enlargement, and explanation of it. And there are two things considerable in it; First, The *Efficacy* of this Defence what it is, whereunto it *attaines*, And Secondly, The *end* of this Defence, what it is whereunto it *drives*, and which is propounded in it, and it is *salvation* in either of them.

First, For the *Efficacy* or effect of it, the thing whereunto it reaches or attaines, and that is to *save*; This is more then can be said of all defendings in the world, they doe not all end in *saving*, there's many a *Person*, and *Place*, and *City*, which is held up for a while, which yet at last is not preserv'd; because there is not so much *Power*, or strength or ability, as will amount to the preserving of it; yea, but where God undertakes, it is so, where ever he will defend he *saves*; where he defends in the *undertaking*, he *saves* also in the accomplishment. According to that againe in the prophet, *Isa. 31. 5. Defending also he will deliver, and passing over he will preserve.* So *Ira. 26. 1 In that day shall this Song be sung in the Land of Judah; We have a Strong City, Salvation will God prepare for Walls and Bulwarke; His arme brought Salvation. Ira. 59. 26. Stand still and see his salvation, Exod. 14.*

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This is the excellency of the Lord; That he is mighty to save. Isa. 63. 1. *His hand is not shortned that it cannot save,* Isa. 59. 2. *No, But he is able to save to the uttermost those that come to him,* both in spiritualls and temporalls too.

Use.

This accordingly teaches his people to expect it from him, not to limit the holy one of Israel, or to call in Question his power, to this purpose, as the distrustfull, and unbelieving Israelites, sometime did, but to embrace it, and to depend upon it. As the Church, Isa. 25. 9. *Loe this is our God, we have wayted for him; and he will save us: This is the LORD, we have wayted for him; we will be glad and rejoyce in his salvation.* There's none that ever yet trusted, and depended upon God, as they should doe, who were frustrated in this particular. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that feare him, He will also heare their cry, and will save them. He will save them in the actuall accomplishment of salvation to them.*

This is the difference now betwixt God and men in this respect; *Men* they can use the *meanes*, but they cannot promise the *successes*: They can set upon the *undertaking* but they cannot assure the *Performances*; *Physitians* can give *Physicke*, but they cannot give *Health*, and *Magistrates* can give *Assistance*, but they cannot give *Deliverance*, yea, but the Lord he can doe all these; Health and Victory, and Protection, and Salvation it selfe; not onely in the *Endeavour* but in the *Event*, defend to save; as to the *Efficacy*, or *Effect* of it, that's the *First* Explication.

2. The End-

The *Second* is the *End*, or intent. I will defend it to save it, as signifying Gods gracious *aime*, and drift, in the defending of it. There are defendings sometimes

times which as they doe not alwayes end in Salvation, so neither doe they alwayes tend to salvation, but rather to somewhat else, which is either contrary or different from it. Thus *Enemies* they sometimes defend those persons whom they take captive in War, but it is not so much to save them, as rather to make advantage of them, and sometimes advantage against them, to abuse them, and to exercise so much the greater cruelty upon them, as the *Philistims* did with *Sampson* whom they kept to make themselves Sport, and to insult so much the more over him. *Judg. 16. 28.* Thus we see how that all defending, or keeping, it hath not saving with it, And as not with men, So not with God neither. The Lord he does not defend some people alwayes to save them, but rather in Indignation towards them. He keepes them from one Judgment that he may reserve them for another, and that for a worse, keepes them from the Pestilence, that he may deliver them to the Famine, delivers them from the Famine, that he may give them up to the sword, he shifts and changes their punishments but does not remove them, or take them away. According to that expression, *Isa. 24. 17, 18. Feare and the pit, and the snare are upon thee, O Inhabitant of the earth. And it shall come to passe, that he who fleeth from the noise of the feare, shall fall into the Pit, And he that cometh out of the midst of the Pit, shall be taken in the snare.* Here's now defending, and evading, but yet still salvation farr enough from it either in the thing it selfe, or in the intention of him that vouchsafes it; yea but here in the Text it is otherwise, when the Lord saies concerning Jerusalem, that he will defend that to save it, he signifies that he will defend it with the greatest benefit and advantage to it. as he speaks sometimes to Abraham

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Numb. 21. 7.

brigham. Blessing I will blesse thee, and multiplying I will multiply thee; that is, I will make those things which are Blessings an increase, in the shew, and purport of them, to be so indeed, in the Event and Effect; but thou maist finde them to be so to thy selfe, in thy owne experience. This is that which God promises to his people in his defending of them. Indeed they sometimes make other interpretations of it; as if he defended them to destroy them, rather then to save them. As the Israelites in their murmuring and repining temper. He brought us out of Egypt, that he might destroy us in the Wilderness. Yea, but it was not so for all that; God had other intentions towards them. I know the thoughts that I thinke towards you, (saith the Lord) thoughts of peace, and not of evill, to give you an expected end, Jer. 29. 11. Men in their curtesies they are many times false and uncertain: If they doe one kindnesse, they'll doe sometimes two unkindnessees for it, Perhaps, unkindnessees in it. Timothee Panaios vel dominus ferentes. but it is not so with God, He defends to save, and he saves in defending, especially such as are his people, and belong unto him.

Tryall of our
Conditions.

This is a very great happinesse, and answerably should be pursued by us; we should examine not onely *what* we have, but upon *what* terms we have it, to see that it be in mercy and love, and as a fruit of Gods good-will towards us, and as relishing his favor in it. *This* we may judge according as we are any thing made better by it, and doe any thing better with it. Then are mercies *saving*, when they are *sanctifying*, and *sanctified to us*; Then they are bestowed in *favor*, when they are improved in *fruitfulnessse*, and made in-*couragements* to further usefulnessse and cheerfulnesse, and activity in Gods service, otherwise we shall have but

but little comfort or satisfaction from them, but even *our blessings will be cursers unto us.* Malach. 3. 2. which is the sad condition of many wicked and ungodly Persons; God defends them not so much to *save* them as rather to *harden* them, and so at last to *ruine* them; Psal. 92. 7. *when the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed for ever.* But as for the Servants of God, he does not deal so with them, God hath not appointed them to *wrath*, but to *salvation*, as the maine end of his dispensations towards them, which he promises here to this City of Judah; *I will defend this City to SAVE it.*

1 Thell. 5. 9.

The nature of the mercy.

For a further opening and enlarging of this present passage to us, we may here moreover take notice of the *Nature* and quality of the mercy itself, and that is not of *destroying* mercy, but of *preventing* mercy. It is not said *I will rescue* this City but *I will defend* it, nor it is not said, *I will recover* this City, but *I will preserve* it. It is not said, *I'll let the Assyrian come in,* and when he hath been *in for awhile*, and done his pleasure in it, *I'll then expell him,* and drive him out of it againe, no, but *I will not suffer him so much as to enter into it,* in the two verses before the Text. *He shall not come into this City nor shoot an arrow there, nor come before it with shields, nor rust a bunke, against it, By the way that he came, by the same shall he returne, and shall not enter into the City* (saith the Lord). See here, *He shall not come into it; He shall not come into it; it's twice repeated to make it more remarkable;* and that also with the *Circumstances* of it, *nor shoot at it, nor besiege it, nor encamp about it,* such is the tenderness of God towards his people, as to keep off calamities from them.

This

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1. Preventing.

This is to be observed by them, where it is, and to be acknowledged with greater Thankfulnesse. Preventing mercies are the greatest mercies of all : though such is our *weaknesse*, and corruption, that we are not alwayes so *sensible* of them, nor doe so much lay them to heart : we are commonly more apprehensive of *Deliverances*, then we are of *Preservations* ; of health *recover'd*, then we are of health *continued* ; and of safety or plenty *restored*, rather then of either of them *maintain'd* still unto us. But that is rather I say from our *Infirmity*, then from the *Nature* of the things themselves. If we take the thing simply in it self, so *continuance* is more then *restoration*, because it hath the sweetnesse of the *Good* in it, without experiences of the contrary *Evill*. Indeed in some *cases*, and accidentally, the latter may be much better then the *former*, and the restoring of a comfort, may be a greater mercy then the *Constant* enjoyment : when as namely occasionally from the temporary *want* of that Comfort a mans *Heart* is made so much the better ; As when from some intermission of *Health*, a man has his *Spirit* hereby the more *mortified*, and crucified, and estranged from the world, and he growes stronger in the inward man, which is hence *renewed day by day* : here the *recovery* may be more happy then the *Continuance* ; But yet *abstractly* and in the nature of the thing, especially alike *sanctified* to us, so it is otherwise and to be apprehended by us : we should have our hearts much drawn out in Thankfulnesse for Gods *with-holding* of Evills from us, as it was here with this City before us. He did not *rescue* them so much as *defend* them ; It was not *restoring* mercy, but *pre-serving* ; Not *delivering* mercy, but *preventing*.

2 Cor. 4. 16.

Againe

Againe further, Take ~~one~~ more, It was not determined mercy, but *indefinite*; *I will defend this City to save it*; To save it? from what? It may be you will say from the fury, and rage of the King of Assyria; from the oppressions of a forraigne Enemy. It is true indeed, that was the *occasion*, and the maine, and principall thing that was here intended, but yet that was not *all*. To defend and save, it is an expression of large *Extent*, and comprehends many things in it. Those who are kept from the Evills of *warr*, are kept from *more* then warr it self, as having many *other* Evills with it, and consequent to it. Now this was the *State and condition* of this people, and Gods carriage towards them. His mercy it was *full*, and compleat; He did not only defend them, but *save* them; Not *restore* them only, but *preserve* them; Not preserve them from *one* Evill, but from many *more* together with it; from the *sword* of their Enemies, with all the mischief attending upon it. Thus as in matter of *Judgement* where God begins, he will make an *End*, so also in matter of *mercy*, where he *undertakes*, he will fully *accomplish*, and bring to perfection.

2. *Indefinite.*

And so I have done with the *first* Generall part of the Text which is the mercy signified both in the *specification* and the *Extent*. *I will defend this City to save it.*

The Second is the *Ground*, or Motive for the conferring of it, and that is double; The one taken from God himself; *For mine own sake*, and the other taken from his servant; *For my servant Davids sake.*

The second General.

We begin with the First, *viz.* The argument taken from God himself: *For mine own sake*; where *three* things more by way of explication: First,

D

For

The Safety of Jerusalem.

1. Argument
from God him-
selfe.

For my *mercies* sake, for the Honour of my free Grace. Secondly, for my *Glories* sake, For the honour of my Great Name. Thirdly, For my *Truths* sake; For the honour of my *Ancient promise*.

2. For my
Mercy.

First, For my *mercies* sake; for the honour of my free Grace; The best account of Gods actions is that which is resolv'd into *himself*, but it holds good of none more then of his actions of Goodnesse, and Favour. These take the chiefest rise from *himself*, as the Ground of them. *Even so O Father because it seemed good in thy sight*, Mat. 11. 26. It is true, of spirituall, and eternall salvation, more especially, of Gods defending and saving from Hell, and from wrath to come, God does *this* for his *own* sake indeed; but it is true also of salvation, which is *Temporall*, and so of this in the Text; when the Lord would shew a reason of his Favour, and kindnesse to this people in preserving them from the Violence of their Enemies, He sayes I will defend this City to save it for *mine own* sake.

1 Thes. 5. 10

Exclusive.

When it is said here; For *mine own* sake; we are to take this expression with *restriction*, *signanter*, & *exclusive*; It shutts out this people themselves as any motives, or arguments hereunto. For *mine own* sake, that is, *not* for theirs. Thus Ezek. 36. 22. *I doe not this for your sake, O House of Israel, but for mine holy Names sake*. And againe v. 32. *Not for your sakes do I this* (saith the Lord God) *be it known unto you*. And here two things more. First, Nothing in you to *deserve* so much from me. Secondly, Much in you to deserve the contrary from me; nothing on your part of *meritt*, why it should be: much on your part of *provocation*, why it should not be.

First, Nothing in you of *merit* to deserve it. It
is

is the Conceit of most kind of men, when they have any thing more then ordinary from the hands of God, that it is from some speciall *worth* in themselves; And so it is likely God saw that it was ready to be with this people; for which cause he puts in this *Caveat* to prevent such a mistake in them. *When we have done all we can, we must needs say we are unprofitable servants; we have done no more then was our Duty to doe, nor so much as that, All our righteousnesse but as a menstruous cloth, and as filthy ragges.*

1. No merit in them.

Luke 17. 10.

Esay. 64. 6.

Secondly, There is much also of *Provocation*, and contrary behaviour; as no merit, so a great deale of demerit. We are so far from deserving from God, that we are obnoxious to him, and give him dayly occasion (if he would take occasion against us) utterly to consume, and destroy us. Thus it was with this people of *Israel*: It is noted of them, that they provoked him to anger from day to day by their continuall abominations, and yet notwithstanding he followed them with his mercies; He suffered them with a great deale of *Patience*, and bore with their manners in their wilderness *εὐνομοσύνη*, or *εὐνομία*, as a Nurse beareth or feedeth her children, Acts 13. 41. Doing acts of courtesy for them, even whiles they were full of frowardnesse, and rebellion against him, This is Gods way, and manner of dispensation.

2. Much demerit.

Direction.

From whence we may therefore learne occasionally how to deale with him, and to addresse our selves to him for any thing which we stand in need of. Alas, when we look upon our selves, and our own deservings, there is nothing at all, which may encourage us, nay there is much rather which may dishearten us, and keep us off; yea but heres now an

1. How to deal with God.

The Safety of Ierusalem.

argument which will take, and prevaile with him from *his mercy, and free grace*, and accordingly we should use it to him. Lord, if thou wilt not doe it for *our* sakes, yet do it at least for *thine own*; There's nothing in *us* to move thee, but theres a great deale in *thy self*: Our *deserts* are none, our *provocations* are many, but thy grace is above them all: And therefore according to the multitude of thy tender *mercies* be gracious to us; seeing God will do for it *himself*, let us not loose such an *argument* as this is for prevailing with him. Thus we shall find the church to doe, Jer. 14. 7. *O Lord though our iniquities testifie against us, doe thou it for thy Names sake, for our backslidings are many, wee have sinned against thee. And so David in his own particular; For thine Names sake O Lord pardon mine iniquity for it is great: As knowing that this would work upon him, where nothing else would.*

2. How with
Sulan.

1. Tim. 2. 13.

And here as we have an *argument* to prevaile with God, so an answer to retorne upon *Satan*, when he labours to discourage us from the suggestion of our own *unworthinesse*, we may here tell him, that it is not upon such *termes* that we deale with God, but upon the account of his own *mercy, and grace*; Let *us* be what we *will* be, yet he still abides the *same*, and cannot deny himself.

Esay 63. 9.

Againe, For his *mercies* sake, that is, for his *bowells*, and out of regard to his own *compassions*, which never faile. God will save his people, as being *himself* interested in their sufferings, and afflicted in all their afflictions; From whence he is ready to say with *Esther*, *How can I indure to see the destruction of my people*, Esther 8. 6. And that's the first explication; For *mine own sake*, i. e. for my *mercies* sake, For the ho-

nour of my Free Grace

Secondly, For mine owne sake, that is, for my ² *Formy* *Glory.* *Glories sake,* For the honour of my great Name. The preservation of Gods people is for the glory of God himselfe, which therefore carries him to it : And that in two respects. First, For his *Glory*, which would be otherwise neglected ; He would have else none to serve him ; Secondly, For his *Glory* which would be otherwise polluted ; He would have else many to blasphem him.

First, God preserves his people for his glory, which would be otherwise neglected ; He would have else none to serve him. Take away the Church of God, and ye take away the *Service* of God, destroy his *People*, and ye consequently destroy his *Worship* and his *Name* which is advanced by them, and by them alone. As for the rest of the World, which are altogether strangers to him, they care not what becomes of him, nor of any honour which is done unto him : It is the Church which is called by his Name, by whom his Name is called upon. Now therefore as they are tender of him, even so is he also of them, upon the same consideration, As *Samuell* tells the *Israelites*, 2 Sam. 12. 22. *The Lord will not forsake his people, for his great Names sake, because it hath pleased the Lord to make you his people.* And so Psal. 132. 13. *The Lord hath chosen Zion, he hath desired it for his habitation ; This is my rest forever, here will I dwell, &c.* It is spoken in reference to the *Arke*, and to the *Temple*, in the dedication of it, The *Arke*, of God it hath a *Blessing* of preservation with it, which belongs unto it. 2. Sam. 6. 12. *The Lord hath blessed the house of Obed-Edom and all that pertaine unto him, because of the Arke of God.* The same Priviledge also hath
the

1. *Left is be neglected.*

The safety of Jerusalem.

the Gospel, and Evangellicall Administrations in the right use and improvement of them, to wit a preserving Efficacy to the Countreys and Cities, wherein they are, to farri forth as God is zealous for his Glory, and the continuance of his worship in the world so far forth will he defend his people, where his true worship and fear is maintain'd in the power and purity of it.

2. Left it be
polluted.

Improvement.

1. By the
Church.

Secondly, For his *Glory*, as who would else have many to blaspheme him, If God should not defend his people, his enemies would be ready to reproach him. This is that which they have been ready still to doe upon the least advantage, we need to goe no further for an instance then the occasion of the Text it selfe, in *Senacherib* and *Rahshakeb*, Isa. 36. 15. Let not *Hezekiah* make you to trust in the LORD, saying, The Lord will surely deliver us. This City shall not be delivered &c. Where are they amongst all the Gods that the Lord should deliver Jerusalem out of mine hands: here now were provokeing speeches, even to the dishonour of God himselfe, and therefore it concern'd him to bestir himselfe, and to deliver his people for his Names sake. Thus have the servants of God sometimes made it an argument to him; As *Moses* interceding for the *Israelites*, Numb. 14. 15. Now if thou shalt kill all this people as one man, then the NATIONS which have heard the fame of thee will speake saying, Because the Lord was not able to bring this people into the Land, which he sweare unto them, therefore hath he slain them, &c. And so *Exod.* 32. 12. Wherefore should the Egyptians say, for mischief did he bring them out to slay them, &c. And so *Jeshuah*, in their discomfiture at *Ai*, *Josh.* 7. 9. The Canaanites and all the inhabitants of the Land

Land shall heare of it, and environ us round, &c. And what wilt thou doe unto thy GREAT NAME? Still the Name of God (as ready otherwise to be blasphemed by his enemies) is improved for the protection of his people.

And as it has been improved by them to him, so it hath also been considered by himselfe, even of his owne accord, as yee may see in Deut. 32. 26, 27. Speaking there of the people of Israel, I said I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest the adversaries should behave themselves strangely, and lest they should say, our hand is high, and the Lord hath not done all this, Gods people are sometimes accidentally so farr forth beholding to their enemies, as that their intollerable insolences doe move God to keep them from these evils, which otherwise for their owne provocations would fall upon them. The Blasphemyes of the Adversary they are the shelter and defence of the Church; for mine owne sake, (i. e.) for my gloryes sake, for the honour of my Great Name; that on the one side it may be advanced, and that on the other side it may not be blasphemed, Thats the second explication.

Thirdly, For mine owne sake; that is, for my Truths sake, for the glory of mine Ancient promises. The Israelites they were people of Gods Covenant, whom he had bound and engaged himselfe to, by many gracious and comfortable promises for the deliverance and preservation of them; and now therefore in referrence to these, will he defend them to save them, God hath magnified his word, that is his promise above all his Name, Psal. 138. 2. Now this is that which He so much stands on, and makes it

2. By God himselfe se.

3. For my Truth.

Temporall
Promises.

1. Of protection
in Generall.

2. In Particular.

1. From sickness.

2. From Fire.

it an argument to himselfe. *The NAME of the LORD is a strong Tower, the righteous run unto it and are safe.* Prov. 18. 10. What's the Name of God? It is the True and faithfull one, The God that keeps Covenant. That's a great letter in his Name; and very much for the Comfort of his People, *He is faithfull that hath promised,* Heb. 10. 23. *His Truth shall be thy shield and buckler,* Psal. 91. 4. How is the Truth of God a shield? Namely, as included in his Promise, which ingages him to the protection of his people, according as he hath declared himselfe to them, and that in all sorts of conditions, *John 5. 19. He shall deliver thee in six troubles and in seven there shall no evill touch thee, In famine he shall redeeme thee from Death, and in Warr from the power of the Sword, Thou shalt be hid from the Scourge of the Tongue, At destruction and famine thou shalt laugh, So Psal. 91. 5. Thou shalt not be affraid of the terrour by night, nor of the arrow that flyeth by day, nor of the Pestilence that wasteth in darkness, nor of the Destruction that walketh at noon-day, a thousand shall fall at thy side, and ten thousand at thy right hand but it shall not come nigh thee.*

And againe, *When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee.* Isa. 43. 2. In these and many such Scriptures have we the promises of Temporall protection made to the people of God, and the Lord does answerably hold himselfe to be tyed and bound up by them, so farr forth as may best consist with the Glory of his own holy Name, and the greatest Good and Benefit of his people, and accordingly likewise may his people depend upon him for it, *Lord remember thy Promise un-*

10 thy Servant upon which thou hast caused me to hope. Ps.
119. 49. For mine own sake, that is, for my Promise,
That's the Third Explication. And to the First Part
of the Argument, for Gods defending, and saving
of his people, to wit, which is taken from himselfe.

The Second is taken from his Servant. And for my
Servant Davids sake, where before we goe any further, we
may hereby the way taken notice of the Title, and hon-
ourable Appellation, which God puts upon David,
My Servant David. It was not plain David, nor it
was not King David, but David my Servant. God
cannot let David passe without a Title of Honour;
and God cannot put a greater Honour upon David,
then by calling him his Servant, Gods Servant, it is
the best Title, and it is the best Office, there's none
like unto it. Not but that there are other Titles, and
such as are in their places also Honourable, and as Men
to be acknowledged by us (Religion does not destroy
civility, but rather establishes it) but this is the Highest
Title of all, especially in a Spirituall sense.

Second Argu-
ment from Da-
vid.

In the Thing
it selfe.

There are two things observable in this expres-
sion; First, That David was Gods Servant for the
thing it selfe; And Secondly, That God does here
owne him, and acknowledge him to be so, as to the
Title, and Appellation.

Gods Servant
two wayes.

First, He was Gods Servant, His Servant David,
There were two wayes in which David (as any o-
ther besides) might be said to be the Servant of God,
either in reference to his Particular calling, and the
work wherein he was imployed, or in reference to
his Generall calling, and the frame and temper of his
heart in it.

1. As to his
work.

First, As to his particular calling as a Magistrate,
and Governour of Gods people, He was the Servant
E. of

of God thus *Magistrates*, as they are Gods *Viceroy-
rents*, to all his *Servants*, and his *Servants* therefore.
This is a very great honour and Dignity to them,
It is an Honour to be used by God though in works
of an inferior nature; not to be wholly useless or
laid aside as *broken vessels*, wherein is no pleasure, but
the Higher the *Service*, *still the higher the Honour*, and
the Honour is *from the Service*; this is the Honour
of those which are in place of publique Gover-
ment and Authority. But in Honour and Digni-
ty with a duty belonging unto it, which is to
approve themselves to him whose *Servants* they are.

But Secondly, As David was Gods *Servant* in re-
gard of his place and imployment, So more especi-
ally in regard of his *Spirit*, and the frame of his heart,
This was that which made him Gods *Servant* in a
more *Principall* manner, and for which God does
here so intitle him, There's a great deale of differ-
ence betwixt my *Servant* David, and my *Servant* Ne-
buchadnezzar, we shall finde in Scripture that Ne-
buchadnezzar was call'd Gods *Servant*, Jer. 25. 9.
Nebuchadnezzar, the King of Babylon my *Servant*,
Namely, as imployed by God in that work, which
he used him for. There's not the worst men that are
but in a sense, they may be Gods *Servants*, so far forth
as he does make use of them for the accomplish-
ment of those Gracious ends, which he designs to
himselfe, God improves many mens parts and pow-
er, and wisdom, and interest, and estates beyond
the thoughts of their owne minds; and so they are
Servants to God in the matter and substance of their
Imployment. But this was not that which served
David, neither should it serve any of us. He was the
Servant of God in another manner then so; and that
is in the Gracious frame of his soule, which was
brought

brought in subjection to God and whereby he aimed at Gods glory in the service of him, this was that which was *Dauids* temper and which was *Dauids* Honour, and in which sense he might well say of himselfe, as he sometimes does; O Lord, truly I am thy Servant, I am thy Servant, &c. *Psal.* 116. 16. *David*. He was Gods Servant in the Thing it selfe.

And Secondly, God owns him in it, and so denominates him for the Appellation; *My Servant David*. Thus God delights still to speake of *Useful Persons*, *Abraham* my Servant, and *Jacob* my Servant, and *Moses* my Servant, God speakes of them as taking a great deale of Pleasure in their relation to him; He is not ashamed to be call'd their God; nor that they should be called his servants.

2. In the Appellation.

Yea, and that also even under some defects, and infirmities, and imperfections, As *David* here, he had sometime his miscarriages, yet truly repenting, and turning to God, and becoming a *New-man*, God owns him for his integrity, and uprightnesse of heart, and reform'd conversation; *My Servant* still, still *my Servant*, *My Servant David*, so much for that.

Now for the Argument it selfe, which is here used, For my servant *Dauids* sake, God joynes *David* with himselfe as an argument for his goodnesse to his people; why for *Dauids* sake? Namely, for his Covenant with *David*, and so it refers to that which we spake of before, concerning his Truth, Thus *Psal.* 132. 11. The Lord hath sworn in truth to *DAVID*, he will not turne from it. We might here at large take notice of the Benefit, which *Posterity* partake off from their Godly and Faithfull Predecessors; even then, when they are dead and deceased, *DAVID* was now gone, and in his grave many yeares since, yet this

The Argument it selfe.

The Safety of Jerusalem.

people they fare the better for his sake; not for his present *Inaccessibility* (as the *Papists* would faine *im-*
force it) but for his peculiar *Interest* and relation, and
the *COVENANT* which was formerly made with
him; *Jerusalem shall now be kept, and preserved for*
Dauids sake; And so it is still from time to time.
The just man walks in his integrity, his children are blest
after him, After him, Yea, and for him, and in refer-
rence to him. God will shew mercy unto thousands,
of them that feare him, even unto the Third and
Fourth Generation.

*The Spirituall
sence.*

But this mention here of *David* in the Text hath
somewhat a further reach in it, then as yet we have
spoken unto; and that is as it points out *Christ*, of
whom *David* was no more then a *Type*. And so it
shewes us the true, and proper conveyance of all
Good, and comfort to the Church. In these two ex-
pressions before us: *For mine own sake*; and *for my*
servant Dauids sake; we have two main Principles of
faith exhibited to us; The one is the *Spring*, and
Fountain of our mercies: The other is, the *Con-*
duit-pipe, and derivation. The *Spring*, and Foun-
taine, thats the free grace, and goodnesse of *God*; *He*
does it for his own sake. The Derivation, or con-
veyance thats the mediation of *Jesus Christ*, *He* does
it for his servant *Dauids sake*.

The Summe.

The Summe of all is this; That all the Good,
which *Beleivers* doe partake off from the hands of
God, it comes to them in the way of the *New Cove-*
nant, which is founded in *Christ*; *Who bath the*
Throne of David his Father given unto him, Luke 1, 32.
And who sits upon this Throne and Kingdome to order
it, and to establish it for ever, Isa. 9. 6. 7. Christ, who
was figured by David and descended from him ae-
cording

cording to the *Flesh*, he hath changed *Dauids* temporall Kingdome into an everlasting, and *spirituall* one; And for *his* sake will the Lord in this fence defend *Jerusalem* to save it, that is, keep and preserve his true Church from all the *Adversaries*, and *Enemies* of it. In his dayes shall *Judah* be saved, and *Jerusalem* shall dwell safely, and this is the Name wherewith he shall be called The LORD OUR RIGHTEOUSNES, Jer. 23. 6. and 33. 16.

Here's the great safety, and security of the Church of God, that it stands upon a Covenant made with the Son of God. God cannot break with *Christ*, in whom all his promises are made yea, and amen, and therefore he cannot forbear to protect, and to defend the Church. Therefore the Gates of Hell shall not be able to prevaile against it. *Sennacherib*, and *Rabshakeh*, and all the host of the *Assyrians*, they shall not be able to fight against this City, so, as to overcome it; that is, *Satan*, and all his instruments, they shall never be able to overthrow it. God will put his Hook into their noses, and his Eridle into their lipps, and turn them back by the way, in which they came. He hath sent Redemption to his people: He hath commanded his COVENANT for ever. Holy, and Reverend is his Name, Psal. 111. 9.

The Safety of
the Church.

This is matter of Consolation not only to the Church in Generall, and at large, but likewise to every true believer, who is a part, and member of it; For upon the same termes as God defends this City it self, he does likewise defend every Citizen of it. Every good *Christian* may assure himself of preservation from all his Enemies from this Covenant, which God hath made with *Christ*, but I cannot now insist upon this. That's the Second motive or Argument

The Comfort of
the Church.

The safety of Jerusalem.

argument for Gods defending this City to save it, Namely, which is taken from his servant, For my servant David sake. I will now add what is to be said.

I shall have quickly done with the Text, when I have taken notice of one thing more, and then proceed to Application. And that is the manner, or way in which the Lord did accomplish this promise, which he here makes for the defence of this City. This will appeare to us out of the Context in the following verse. Then the Angell of the Lord went forth, and smote in the Camp of the Assyrians an hundred fourscore, and five thousand. The Salvation of the Church, it is procured by the Ruine of the Enemy. The destruction of the Assyrians it is the Preservation of the People of God. These two are like a paire of Bucketts, or Ballances; when the one goes up, the other goes downe.

The manner of
the Churches
preservation.

The Reason.

The Reason of it is this; Because they are of Contrary interests, and consist of contrary Principles, which cannot Cohere, or hold together. They are like fire and water, which doe mutually take away each other. The seed of the Woman, and the seed of the Serpent are opposites.

1. Terror to
the Enemies.

This is a point of very great Terror to the Churches Enemies, and shewes their ruine to be unavoidable. If the people of God cannot be saved unlesse their Adversaries be destroy'd, then their Adversaries destruction is necessary, because their own salvation is infallible. Look upon what termes, the Church stands for safety, upon the same doe the Enemies for undoeing.

If it beask't, why it pleases the Lord to take such a Course as this is. We answer,

First for his own sake, and the greater manifestation

tion of his Power, and dominion in the world; God could (if he had so pleased) have defeated *Assur*, and yet not have destroyed them, hindered them from *hurling* Jerusalem, and yet not have hurt themselves; yea but then this had not been so much for the advancement of his Power; which God delighted to manifest towards them, as he did with *Pharaoh*. He would shew his Power in him; Rom 9. 17. *Be still and know that I am God; I will be exalted among the Heathen: I will be exalted in the Earth*, Psal. 46. 10.

Secondly, for the comfort of his people, in their security, and greater satisfaction. If God had driven the *Assyrians* back, and kept them still alive, *Jerusalem* might still have been somewhat *anxious*, and solicitous about it, as thinking that they might haply recruit, and recover themselves againe; now whiles they see them dead and destroy'd before their eyes, here this solicitude is taken off from them, and they are now sensibly assured of this promise, which God made unto them; that he would defend them to save them.

2. Comfort to Gods People.

Now in that it is here further said: That this was done by the *Angell of the Lord*; it teaches us how these *Glorious Spirits* are ministring to the salvation of the Church, and active in the preservation of it. Look, as sometimes they are instruments of Gods *Corrections*. He sent *evill Angells* amongst them, not evill in regard of their Nature, and in reference to sinne, but evill in regard of their *Effects*, and in reference to *punishment*, so are they also instruments of Gods *preservation*; both in the *sheathing* the sword, and in *drawing* it: In *sheathing* it as to the sparing of Jerusalem in *Dauids* time. In *drawing* it as

The Instrument

Psal. 78. 49.

The Safety of Jerusalem.

2 Sam. 24. 16.

to the defending of Jerusalem now in the Time of Hezekiah. So much may be spoken of *that*. And so much also of the Text it self.

And now for the Application of the Text to the present Occasion.

The Application of the Text to the Occasion.

THAT which hath been hitherto said, in *that* by way of promise, the same is made good in *this* by way of accomplishment. And that which was true of Jerusalem, it is abundantly true of London in all particulars. The Lord hath defended this City to save it, for his owne sake, &c. Defending and saving (as I told you) is a large word & of indefinite signification, and truly we have found it so for our selves in the full latitude of it. There's no evill which any City could be well defended and saved from, but we have had our share and interest in that Salvation.

Preservation.

From War.

α'κ'α'ι

πολέμω.

Matth. 24. 6.

Dan. 3. 27.

Wee'l begin with that which is next at hand, and in the scope of the Text, the evils and calamities of Warr, How hath the Lord saved us, and defended us from these! Indeed we have heard of such a thing as this is, we have had the Rumors of Warr, amongst us but we never yet felt the smart of it, as other parts of the Nation have done; we have had the Alarme, but we never yet came to the Encounter, no compassing of our walls, no battering of our Forts, no plundering of our houses, no demolishing of our Temples no slaying of our Wives and Children before our eyes, nor carrying of our selves as Captives into another Countrey; when almost all the Land besides as it were upon a light flame, Not an haire of our head singed, nor our coats changed, nor the smell of fire passing upon us.

And

And as through the goodnesse of God we have been prevented from *forraine invasions*, so likewise, from *domestick combustions*, and tumults amongst our selves. No *breaking in*, nor *going out* nor *complaining in our streets*. It is a thing wonderfull to consider, how in such a *Populous City* as this is, wherein there are such multitudes of *Persons*; and withall such varieties of *Interests*, and difference, and contrariety of affections, yet not withstanding there should be so much outward agreement, and correspondency and externall compliance, as is easie to be observ'd; Where againe almost in all the world can a man walk with so much safety at all times and houres of the *night*, without feare, or molestation, as he may doe in the *City of London*, or where may he stay in his *House* with so much security!

Phil. 144. 4

War, It does not usually goe alone, but for the most part hath other evils, and calamities attending upon it. The Scripture points out two especially, The *Famine* and the *Pestilence*; as in that eminent place of the Prophet, *Ezek. 7. 15. The sword is without, and the Pestilence and the Famine within. He that is in the Field shall dye with the sword, and he that's in the City, Famine and Pestilence shall devour him.* This hath been the case of others, But this case hath not been ours, we have not known what *Famine* meant nor *Pestilence* neither.

For *Famine*, though it is true it hath been an usual consequent of *Warr*, and of *Civill warr*, more especially, yet it hath been so with us here in this *Land*, nor so consequently here in this *City*, nay we have been so far from being troubled with *Famine*, as that some of us (the more shame for us) we have rather been troubled at *Plenty*, and almost hungred for

From Famine.

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Famine it selfe, so great hath been the abundance of Food and Provision amongst us, which God hath bestowed upon us. Yea, and that in such *Circumstances* to, as wherein the *Contrary* might rather have been expected, we have had years of *Drought*, and yet not years of *Dearth*; wanted *Water*, and yet not wanted *Bread*.

From *Pestilence*.

And for the *Pestilence*, which is the buisinesse that we doe more particularly take notice of this day, in this our solemn meeting, we have cause to take notice of it indeed, as little lesse then a miracle it self, our preservation from it; especially so long together as we have been without it in these latter years, whiles other Countreyes and Nations about us have been so sorely visited with it.

Especially if we shall also further add the forerunners, and prognostications which we have had of it in inferiour diseases, as small-pox measles and the like, yet not leaving this other in their roome as they are usually observ'd to doe, but so kindly parting with us, like the thaw of some great frost without a raine following upon it.

That we should have so much *Health* in so much *Company*; the number of *Houses and Inhabitants* increased unmeasurably; The number of the *Dead* not increased, but rather diminished; Take but this last week for an instance, wherein the summe of all the Buryalls within the City and Suburbs and Libertyes, and out-Parishes of it doth not come up to the number of two hundred in the whole account.

From *Fire*.

Tower-Street.

Add to this (which is added in the occasion) our late remarkable preservations from *Fire*, which for some time we had been afflicted withall, we know

know how many sad and fearfull accidents of this kinde did for a while happen unto us in sundry eminent and scattered places of the *City*, which in a sort was become another *Taberah*, to us, Numb. 11. 2. God hath graciously quencht and extenguish these flames amongst us, and he hath done it also as a returne of Prayer; as he did there with his people of *Israel*, in v. 2. of that Chapter, It is not a meere *co-incidence*, but a *relative* providence, & so we are to take it; *Faith*, whereof Prayer is the *flame*, it hath quenched the violence of *fire*, Heb. 11. 34. And we are to blesse God for his acceptance of it. That we have neither the fire in our *Bones*, in burning and inflaming *distempers*, nor yet the fire in our *Houses* in those terrible and lamentable *Conflagrations*, neither the *Dever*, nor the *resheph*; *The Pestilence which goes before him*, nor the burning coales which goe forth at his feet, as *Officers*, and *Attendants* upon him, both before and behinde, *Habback*. 3. 5. But that each of these have been kept off from us, and restrain'd from their violence amongst us, what does this but declare Gods speciall care and tenderneffe over us, for the defence and preservation of us? And how much does it concerne you all to consider it and to lay it to heart, and to be affected with it! ye goe into the *Countrey*, and ye find your houses and families safe *there*; ye come back againe to the *City*, and ye finde your houses and families safe *here*; ye change your *Places*, but ye doe not change your *Protection*, nor your condition with them. And this ye doe also in a *Variety*, and succession of *Time*, Summer after Winter, and Winter after Summer, and one year after another; God *Crownes* your yeares with his *Goodnesse*, and his pathes dropp fatnesse to you,

Thread-
needle-street.
Fleet-street.
Bermondsey-
street. &c.

Psal. 65. 12.

By God alone.

I say it is God that does it and he *exclusively* ; it is as true of us, as ever it was of Jerusalem, He that is our God, is the God of our salvation, and to God the Lord belong the issues from Death, Pl. 68. 20. But what is that which hath *moooved* him, & perswaded him and encouraged him hereunto all this while, Perhaps it hath been somewhat in us, who have deserved as much at his hands. It may be it hath been our strictnesse and exactnesse of conversation before him; Our care of his worship, our Vindication of his Truth, our observation of his Sabbaths, our Honor of his Ordinances, our respect to his Servants our love of his Children, Perchance it hath been our charity, our humility, our sobriety, our integrity, our zeale, &c. Which hath so far taken with him, and prevailed upon him, Surely, it is because he hath not spied in us those errors, nor lusts, nor filthinesse; nor horrible abominations; which He hath seen, and beheld in some other places and times; Oh Beloved! should the Lord but have gone by this *Rule*, I fear this City had been in its ashes long before now, *We had been as Sodom and had been made like unto Gomorrah.* Not but that God has a Number, not a smal but a very great remnant of those that truly feare him amongst us, *He hath much people in this City.* But if we speak of the common frame of mens spirits, and tenour of their lives, we shall find it to be far otherwise, in somuch that the safety which we injoy, must be resolved into the Free-grace and goodnesse of God towards us; He hath defended us and saved us for his *own sake*, as the proper *Ground* and *Motive* to it.

Esay. I. 9.

Act. 18. 29.

For his own sake.

For his Servant Davids sake.

And yet I must also add, as himselfe does here in the Text, *For his servant Davids sake*; too we injoy the Benefit

Benefit of the graces of the Godly *Martyrs*, and other holy Persons, *our Fore-Fathers* in former ages who by their Prayers and votes for us, whiles they were here alive did reserve a speciall Blessing for us in these succeeding times; As we are not the worse neither for the faithfull Servants of God, which at this day reside amongst us, and are mingled with us, who both keep of many judgements from us, which we otherwise *deserve*, and secure many mercies to us, which we might otherwise lose.

Now what is the result of all this to our selves? Namely, that which is the proper work and buisnesse of our coming together, even to labour to get our hearts enlarged in thankfulnesse to God for it, It is a work well becoming the *Representative body* of the City, as ye are now met together this day, and wherein ye have very happily consulted the welfare of it, & of your selves, God expects such acts as these from us, answerable to his goodnesse to us, especially upon our intreatyes of him; Forasmuch as we had humbled our selves before God, for the vouchsafing of these mercyes to us (as sometimes we had done) we cannot in all reason but returne our acknowledgements to him for the bestowing of them Every day of humiliation, whensoever it obtains its effect hath a day of thanksgiving in course and of right belonging unto it. They that seek the Lord must praise him, *Psal. 22. 26.*

Among many other matters besides as I have already mentioned which you have not excluded, there are two which ye have especially intended, The preservation of the City from *Fier*, and the preservation of it from sicknesse, and principally those contagious diseases, which have raged in other places.

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ces of the world ; and it is a very good course which is here taken by you, in the serious improvement of it for the preventing of such judgements from your selves by thankfulnesse and humble *deprecation*, as the Captaine of fifty, to *Elijah*, in 2 *King.* 1. 13. This is that which we are to doe at this time; and that not for a day only, but all our lives. There's no such thankfulnesse as reformation, and amendment of life. *To obey is better then to sacrifice; and to hearken then the fat of Rams.* Alas Beloved, what will it availle us, to be freed from the plague of the *Body*, and to be infected with the plague of the *Heart*? or to be freed from the firing of our Houses, and to be inflamed with the fire of *lust*? of wrath, of contention, of revenge, of wickednesse, *which burnes as a fier?* *Scornfull Persons* (as all *ungodly men* are both *actively*, and *passively*) they set a *City on fire*, as *Solomon* tells us, *But wise men*, that is, those which are Gracious and Faithfull, they turne away wrath. This let *us* be carefull to doe. That so as God hath delivered *us* formerly, so he may please to deliver *us* still; and may say to *us* in the words of the Text in the future expression ; *I will defend this City to save it*, That is ; I will continually defend it, from fire, and sword, and pestilence and such evils as those are.

Yea, let *us* answer this goodnesse of God to *us* in a *sutable* and proportionable *Improvement*, Here are now two great mercies together, which we now celebrate, The one, that our *Houses* are not burnt downe. And the other, that our *Houses* are not *shut up*, Now each of these calls for answerable carriage and conversation, on our behalfe, How should this now ingage *us* to make our *Houses* and *Families*

1 Sam 15.

22.

1 King, 8. 18.

Elay. 9. 18.

Pro. 29. 8.

to be the receptacles and habitations of Holinesse, and to devote them to his worship and service; that ~~as~~ they stand, so they may stand for Him, and his Spirit to dwell and reside in.

And so for our preservation from Pestilence, and such like distempers, what an ingagement is this to us to fruitfulness of society and communion one with another! To the frequenting of the *publique Assemblies*, and congregations of the people of God, We need not now to be affraid of the breath one of another or of coming into one anothers company, which people in such times and cases and conditions are wont to be.

But yet withall, whiles we are *thankfull* for deliverances, it concerns us to tremble at judgements The experiences of *Italy* and of *Rome*, especially which is mysticall *Babylon* the mother of Harlots, and Abominations of the earth; partake not in her finnes, that so we may not partake in her plagues. The finnes of *Italy* in *England*, are worse then in their proper place; by how much our profession is better, and our Religion purer, and our Ingagements more.

Revel. 17. 5.
Revel. 18. 4.

Therefore let us renew our Covenants with God this day, and labour to be every way answerable to his providences towards us; seeing He hath defended us, let us also defend him in his Truth, and worship and Servants. And seeing it is God alone that can defend us, that is, defend us to save us, let us hide our selves all we can under his shelter, and wings, &c. We are now in the turn & revolution of another year, which we know not what it may bring forth; Oh but if we can get but a share and portion in God, we shall be provided against all occurrences.

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rences whatsoever they may be. *He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty; He shall say unto the Lord, he is my Refuge, my God in him will I trust.* Psal. 91. 1, 2.

There are two things which lyes upon us in this particular, to be pursued by us. The one is *Interest* in God. And the other is *Communion* with him. The former as a foundation to the latter. And the latter as a *Perfection* of the former.

First, Acquaintance and *Interest* in God through *Jesus Christ*, *Accquaint now thy selfe with him, and be at peace,* Job 22. 21. There is nothing more miserable in times of publique danger or calamity, then for a man to be a *stranger* to God, and un-acquainted with him; It is sad and ill at any time, but it is then so more especially; that so we may by all meanes take heed of being guilty of it. Remember, that it is for *Dauids sake*, that this *City* is defended and saved; therefore those who have no portion in this *David*, they can expect none of this defence. *Christ* will owne none but his *Members*, in the day of his *wrath*, and *them* He will be sure to owne, one way or other. *Then happy are all they that put their Trust in him.* Lord I am thine, save me, that's the best plea of all. Psal. 119. 94.

Secondly, as *Interest* in God, so likewise actually *Communion* with him, let us preserve that also. As there should not be in us a strangnesse of condition so neither a strangnesse of *Spirit*, or *conversation* in such times as these are, but we should still be carefull to keep up our hearts in a blessed and constant frame of recourse unto him; that so, what ever may befall us, it may be sure to goe well with us; which is the difference betwixt the *children of God*, and other

other men; As for *other* People; Carnall, and worldly persons, they are well in times of *Freedome*, and security, when theres no plague, or judgement stirring abroad, *then* they can make a shift to doe as wel as any men else, and as they think *better* too; yea but how is it with them in times of *Trouble*, and sadnesse indeed? *Here* they are all *amort*, and know not which way to turn themselves: as those which swagger most in a *Calme*, in a *Storme* are at their wits end; so is it with *such* kind of men. *But I know it shall be well with them that fear the Lord, that fear before him, as the Preacher tells us, Eccles. 8. 12.* This is the Excellency of a *Christian* especially living in the *Power* of Christianity, that he can in some manner hold up even in *bad* times, and in *bad* conditions. He can be safe in the midst of evils, and calamities themselves: safe, not only *from* them, but *in* them, yea and *under* them too, as it may be with him. The servants of God have this privilege, that those things, which are evil in *themselves*, yet they are not evil to *them*, as having all Estates sanctified to them through Christ. That which is a *Plague* in the nature of the *Disease*, and the *Physicall* consideration of it, yet it is not a plague to *them*, in regard of Gods ordering it to them, as having the *Spiritual* venome and malignity taken out of it for them; and so for any thing else besides; A Christian ha's learnt to commend all he *has* or *is* to the wise and holy providence of a gracious God; His *Times* are in Gods hands, and so he is not in thraldome to sicknesse: and his Estates in Gods hands, and so he is not under the power of *Fire*, or wind, or water, or malice, or any other casualty whatsoever; Theres nothing can absolutely hurt him, be-

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cause he is *Good*, and right *himself*. But I cannot presse these things at this time.

The Conclusion.

To return to that which we spake of before, and which this performance call's us to, and so to conclude. Let us be much in the thoughts and meditation of Gods goodnesse to us, whether in our own particular persons, in the mercies, which we have received *there*, or in the *Generall* state of the *City*, in the mercies, which we have received in common, and together with *that*; Both of them are to be consider'd by us, and both very sutable to this work of our *Publick Thanksgiving*. Look as in a day of publick *Humiliation*, we are to be humbled, not only for *Nationall*, but for *Personall* sins: So also in a day of *Publick Thanksgiving*, we are to remember not only our *Nationall*, but *Personall* mercies; especially as our *particular* Persons have any thing more *shared* in those mercies as we have some of us done; In the recovery and continuance of our *Healths*; In the increase, and preservation of our *Estates*; In the freedom, and deliverance from *Enemies*, or whatever else we can name, or think of. Look how far any dee more partake in *mercy*, so should they more partake in *Thanksgiving*. The Observation of *Publick* mercies should occasion in us *private* Reflexions; And the reflecting upon *private* mercies, should more *quicken* us in *publick* acknowledgements. But this is our great misery, that we are for the most part but defective in *either*. We are so busy commonly in the *injoyment* of mercies, that we have no *leasure* to be *thankfull* for them. Though the Lord doth exceedingly abound in the manifestation of his Goodnesse to us in all respects, in our health, in our plenty, in our safety, and

and miraculous preservation : And above all in the continuance of his Gospel, and Ordinances, and foule opportunities amongst us ; yet truly for the Generall we are very little sensible of them, or affected with them, or thankfull under them ; even those who if they should loose them, would soonest *misse* them. What doe I speak of *Thankfullnesse* ; when we have much adoe to keep our selves from *murmuring* and *repining* at Gods dealings with us. The Lord had never an heavier hand in his Contestations with backsliding *Israel*, then he hath with many amongst *our selves*.

Well, Let us here be seasonably awakened from this present *Occasion* before us, to lay these things more to *Heart*, then ever yet we have done. Oh it should make us to love and serve this God so much the more, who ha's done so much for us ; that so he may still take pleasure in us, and delight to dwell amongst us for Good : To blesse us in our Persons, in our imployments, in our estates, in our Families, and in all our Relations : And *may defend this City to save it for his own sake, and for his servant Davids sake*, that is, for his sonne *Jesus Christs sake* to all following, and succeeding Generations even to the end of the world. *Amen, Amen !*

F I N I S